

he was in more danger to be sick with other's Surfets then his own ; Charity seeming a part of his complexion, while he perform'd a natural spontaneous penance for his neighbours Vice, as well as a deliberate one in sorrowing for it.

His *temperance in Sleep* resembled that of his meats, Midnight being the usual time of his going to rest, and four or five, and very rarely six, the hour of his rising. There was scarce any thing he resented so much in his infirmities & multiplied diseases as their having abridg'd him of his night-studies, professing thereby he lost not onely his greatest pleasure, but highest advantage in reference to business. And in his latter

ter time of weakness, when to take benefit of a gentle breathing sweat, which usually came in the morning, he had been engag'd by his Physician to continue in bed till it was over; and upon complaint of costiveness he was on the other side directed to rise somewhat early in the morning; this later injunction he look'd upon as a mere rescue and deliverance, often mentioning it with thanks, as if it had been an eminent favour done him.

His disposal of himself in the other parts of time was to perpetual *industry and diligence*: he not only avoided, but bore a perfect hate, and seem'd to have a forcible antipathy to Idleness, and scarcely recommended any thing

in his advices with that concern and vigour, as to be furnish'd alwayes with somewhat to doe. This he propos'd as the best expedient both for innocence and pleasure; assuring that *no burthen is more heavie or temptation more dangerous, then to have time lye on ones hand; the idle man's brain being not onely (as he worded it) the Devils shop, but his kingdome too, a model of and an appendage unto hell, a place given up to torment and to mischief.* Besides those portions of time which the necessities of nature and of civil life extorted from him, there was not a minute of the day which he left vacant. When he walk'd abroad, which he did not so much to recreate himself, as to obey the precripts of his Physician,

cian, he never fail'd to take a book with him, and read all the while: And in his Chamber also he had one lay constantly open, out of which his Servant read to him while he was dressing and undressing; by which one piece of husbandry in short space he dispatch'd severall considerable Volumes.

His way was still to cast into paper all his Observations, and direct them to his present purposes; wherein he had an incredible dexterity, scarce ever reading any thing which he did not make subservient in one kinde or other. He was us'd to say, *he could not abide to talk with himself*, and therefore was so diligently provided of that w^{ch} he call'd better

company. In his Sicknesses, if they were not so violent to make the recollection of thoughts impossible, he never intermitted study, but rather re-inforc'd it then as the most appropriate revulsive and diversion of pain. The *Gout* by its most frequent and importunate returns exceeded his other maladies; in which although the first most furious assaults were sure to beat him from his study, and for a time confine him to his bed, yet as soon as he had recover'd his chair, he resum'd his pen too, and ply'd it as hard as though he had ail'd nothing.

Next to downright Idleness he dislik'd *slow and dilatory undertakings*, thinking it a great folly to spend that time in gazing upon

business which should have serv'd for the doing of it. In his own practice he never consider'd longer then till he could discern whether the thing propos'd was fit or not: when that was seen, he immediately set to work. When he had perfected one business, he could not endure to have his thoughts lye fallow, but was presently consulting what next to set about.

But when we reckon up and audit the expences of the *Doctor's* Time, we cannot pass his constant tribute of it paid by him to Heaven in the offices of *Prayer*; which took up so liberall proportions of each day unto it's self for the ten last years of his life, and probably the preceding. Besides occasional and super-numerary

numerary addressees, his certain perpetual returns exceeded *David's* seven times a day. As soon as he was ready (which was usually early) he pray'd in his Chamber with his Servant, in a peculiar form compos'd for that purpose. After this he retired to his own more secret Devotions in his Closet. Betwixt ten and eleven in the morning he had a solemn intercession in reference to the National Calamities: to this after a little distance succeeded the Morning Office of the Church, which he particularly desired to perform in his own person, and would by no means accept the ease of having it read by any other. In the afternoon he had another hour of private prayer,

which on Sundayes he enlarg'd, and so religiously observ'd, that if any necessary business or charity had diverted him at the usual time, he repair'd his Soul at the cost of his Body, and, notwithstanding the injunctions of his Physicians, which in other cases he was careful to obey, spent the supper-time therein. About five of the clock the solemn private Prayers for the Nation and the Evening Service of the Church return'd. At bed-time his private Prayers closed the Day: and after all even the Night was not without its Office, the LI Psalm being his design'd midnight entertainment.

In his Prayers, as his Attention was fixt and steddy, so was
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it inflam'd with passionate fervors, insomuch that very frequently his transport threw him prostrate on the Earth; his tears also would interrupt his words: the later happening not onely upon the pungent exigencies of present or impending Judgments, but in the common Service of the Church; which, notwithstanding his concealments, being taken notice of by a person of good sufficiency, once a member of his house in *Oxford*, that became of late years a profelyte to the new extemporary way, he, among his other Topics whereby he thought to disparage set Formes, us'd in discourse to urge the heartless coldness of them, and to adorn his triumph, would make it his solemn

wonder how a person of so good parts as D^r *Hammond* was certainly master of, could finde motive for his tears in the confession in the beginning of the Liturgy. So much does Passion and misguided Zeal transport the most sensible, that this man, otherwise sagacious enough, never consider'd how ill an instance he had made; which shew'd 'twas the coldness of the Votary, and not the Prayer, that was in fault, whenever fervor was deficient at the publick Office of the Church.

The *charity* and *extent* of his *Prayers* was as exuberant as the zeal and fervour: he thought it very unreasonable that our Intercessions should not be as universal as our Saviours Redemption
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was; and would complain of that thrift and narrowness of minde to which we are so prone, confining our Care either to our selves and relatives, or at most to those little angles of the world that most immediately concern'd us, and which on due account bear very low proportions to the whole. There was no emergent distress, however remote, but it enlarg'd his Litany; every years harvest and new birth of mischiefs, which for several ones past constantly fell on the Orthodox and Loyal party in the Nation, remov'd it self from the sanguinary Edicts of the Tyrant, to be transcrib'd and expiated by his pathetical office of Devotion. In which Calendar and Rubrick,
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the *thirtieth* of *January* was sure to have a very solemn place, and a peculiar Service prepar'd for it.

Nor did he onely take to heart general National concerns, but even the more private Exigencies of the sick and weak had a staple interest in his Prayers. Among all which none had so liberal a part as they that merited them least, yet wanted them most; his and (what was usually the same thing) the Churches and God's Enemies. He never thought he had assur'd his forgiveness of injuries, unless he returned good for them; and though other opportunities of this best kinde of retaliation might fail him, that of his intercessions never did.

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Three persons there were who above all men by unworthy malice and impotent virulence had highly disoblig'd him; but he in recompence of their guilt had a peculiar daily Prayer purposely in their behalf: and though in the openness of his Conversation with his most intimate acquaintance he confest thus much, yet he never nam'd the persons, though probably that was the onely thing which he conceal'd; it being his method to withhold nothing, especially of confidence or privacy, from one he own'd as Friend.

And having mention'd the name of *Friend*, however incidentally, we must not leave it without homage; Friendship being
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the next sacred thing unto Religion in the apprehensions of our excellent *Doctor*, a Vertue of which he was a passionate lover, and with which he ever seem'd to have contracted Friendship. The union of Minds thereby produc'd he judg'd the utmost point of humane Happiness, the very best production that Nature has in store, or grows from earth. So that with compassion he reflected on their ignorance who were strangers to it, saying that *such must needs lead a pitiful insipid herb-John-like life.*

Upon this ground he us'd with all industrious art to recommend and propagate *Friendship* unto others; and where he saw several persons that he judg'd
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capable of being made acquainted to mutual advantage, he would contrive that league; and where himself had kindness unto any so allied, he would still enjoin them to be kinder to each other than to him; besides, he still labour'd to make all his friends endear'd to each of them; resolving it to be an Errour bottom'd on the common narrowness of Soul which represented Amity like sensual love, to admit no rivals, confin'd unto two persons.

When he ever happen'd to see or be in company with such as had an intimate and hearty kindness for each other, he would be much transported in the contemplation of it, and where it was
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seasonable, would openly acknowledge that his satisfaction.

In the list and number of his Friends there chanc'd to be three persons, who having in their youth contracted a strict intimacy, had undertaken the same profession; and accordingly had the same common studies and designments, and with these the opportunity through the late Troubles to live in view of each other: whom for that reason he was us'd with an obliging envy to pronounce *the most happy men the Nation had.*

Accordingly he *profest* that for his particular *he had no such way of enjoying any thing as by reflexion from the person whom he loved: so*
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that his friends being happy was the readiest way to make him so. Therefore when one eminently near to him in that relation was careless of health, his most pressing argument was his complaint of unkindness to him. And this way of measuring felicities was so natural to him, that it would occur even in the most trivial instances; when there has been any thing at the Table peculiarly wholesome in relation to his infirmities, if his Friend, who was in a like weak condition, forbore to eat of it in civility to him, he would with vehemence of grief resent it as his singular unhappiness after so many professions not to be believed, that he had a thousand times rather that his friend should

should have that which was conducive to health, then to have it himself; and then assum'd, that if this were believ'd, it were impossible any one should attempt to express kindness by robbing him of his greatest pleasure.

The principal thing he contracted for in Friendship was a free use of *mutual admonition*; which he confin'd not to the grosser guilts which enemies and common fame were likely to observe and minde men of, but extended it unto prudential failings, indecencies, & even suspicious and barely doubtful actions: nay beyond that, unto those vertuous ones which might have been improv'd and render'd better. He was us'd to say, *it was a poor designe of Friendship to keep the per-*
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son he admitted to his breast onely from being scandalous, as if the Physician should endeavour onely to secure his patient from the Plague. And what he thus artickled for, he punctually himself perform'd, and exacted back again to be returned unto himself.

And if for any while he observ'd that no remembrance had been offer'd to him, he grew afraid and almost jealous of the omission, suspecting that the Courtier had supplanted the Friend, and therefore earnestly inforc'd the obligation of being faithful in this point: and when with much adoe somewhat of advertisement was pick'd up, he receiv'd it alwayes as huge kindness; and though the whole
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ground of it happen'd to be mistake, yet he still return'd most affectionate thanks.

His good will when plac'd on any was so fix'd and rooted, that even supervening Vice, to which he had the greatest detestation imaginable, could not easily remove it, the abhorrencie of their Guilts leaving not onely a charity but tenderness to their Persons; and, as he has profest, his concernment rather encreas'd then lessened by this meanes, compassion being in that instance added unto love. There were but *two things* which (he would say) were apt to give check to his affections, *Pride* and *Falseness*; where he saw these predominant, he thought he could never be a friend

friend to any purpose, because he could never hope to do any good; yet even there he would intend his Prayers, so much the more by how much the less he could doe besides. But where he saw a malleable honest temper, a *Jacob's* plain simplicity, nothing could there discourage him; and however inadvertency or passion, or haply some worse ingredient, might frustrate his design, he would attend the *mollia tempora*, as he call'd them, those gentle and more treatable opportunities which might at last be offer'd. He so much abhorr'd artifice and cunning, that he had prejudice to all concealments and pretensions. He us'd to say he hated a *Non-cause*, and he

had a strange sagacity in discovering it. When any with much circumlocution and contrivance had endeavour'd to shadow their main drift and purpose, he would immediately look through all those mists, and where 'twas in any degree seasonable, would make it appear he did so: His charity of fraternal correption having onely this caution or restraint, the hearer's interest, of which he judg'd, that when advice did not doe good, 'twas hardly separable from doing harm; and on this ground sometimes he did desist. But wheresoe're he gave an admonition, he prefac'd it alwaies with such demonstrations of tenderness and good will as could not fail to
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convince of the affectionate kindness with which 'twas sent, though it could not of the convenience or necessity to embrace it. And this he gave as a general rule, and enforc'd by his Example, *never to reprove in anger*, or the least appearance of it. If the passion were real, that then was evidently a fault, and the guilty person most unfit to be a judg: it it were resemblance onely, yet even that would be so like to guilt, as probably to divert the offender from the consideration of his failance to fasten on his Monitor, and make him think he was chid not because he was in fault, but because the other was angry.

Indeed the person who would

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not be some way mov'd with his advices must be strangely insensate and ill-natur'd. Though his Exhortations had as much evidence and weight as words could give them, he had over and above a great advantage in his manner of speaking: His little phrase, *Don't be simple*, had more power to charm a passion than long harangues from others; and very many who lov'd not Piety in it self, nor to be troubled with the news of it, would be well pleas'd to be invited and advis'd by him, and venerated the same matter in his language which they have derided in anothers.

He would say, *he delighted to be loved, not reverenc'd*; thinking that where there was much of the
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later, there could not be enough of the former; somewhat of restraint and distance attending on the one, which was not well consistent with the perfect freedom requisite to the other. But as he was thus no friend to ceremonious respect, he was an open *enemy to Flattery*, especially from a Friend, from whom he started to meet the slightest appearance of that servile kindeness. Having upon occasion communicated a purpose against which there happen'd to lye some objections, they being by a friend of his represented to him, he immediately was convinc'd, and assum'd other Counsels. But in process of discourse it happen'd something fell in that brought to minde a

passage of a late Sermon of the Doctor's, which that person having been affected with, innocently mention'd such apprehensions of it, & so past on to talk of other matters. The next day the Doctor having recollected that probably the approbation given to the passage of the Sermon might be an after-design to allay the plain-dealing which preceded it, expostulated his surmise, protesting *that nothing in the world could more avert his love and deeply disoblige him, than such unfaithfulness.* But being assur'd that there was no such art or contrivance meant, he gladly found and readily yielded himself to have been mistaken. In other cases he was no way inclinable to entertain doubts

doubts of his friends kindness: but if any irregularity chanc'd to intervene, and cause misapprehensions, he gave them not leave to root and fasten by concealment, but immediately produc'd his ground of jealousy; and exacted the like measure back again, if his own proceedings fell at any time under a doubtful or unkind appearance. This he thought a justice essential to Friendship, without which it could not possibly subsist: For we think not fit to condemn the most notorious Malefactor before he hath had licence to propose his plea; and sure 'tis more strangely barbarous to treat a Friend, or rather Friendship it self, with less regard.

To the performances of
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friendship he *hated* all mercenary returns, whereof he was so jealous, as hardly to leave place for gratitude. Love, he said, *was built upon the union and similitude of mindes, and not the bribery of gifts and benefits.* So generous was he herein, that he has oft profest, he admitted *retributions of good turns, yet not so much on any score, as that his Friend might have the pleasure of being kinde.*

There was a person of quality, a great and long sufferer in the late times of trial, to whom the *Doct̃or* had frequently sent supplies, and continued so to doe, till there happen'd at last a change in the condition of the correspondent, such a one as, if it did not supersede the need of far-

farther assistance, yet gave promise of an approaching affluence; whereupon the *Doctor* fear'd the adding a new obligation in this conjuncture of affairs might seem a piece of designe rather than kindness or charity: and though this suggestion was not of force to divert his purpose, it prov'd sufficient to suspend it, till by inquiry he found his design'd present would be a relief, and then he thought it an impertinence to consider what it could be call'd besides.

But doing good to relatives or being kind unto acquaintance were low expressions of this Vertue we exhibit. Misery and Want, where~~ere~~ he met with them, sufficiently endear'd the Object. His

Alms

Alms was as exuberant as his Love; and in Calamities to the Exigence he never was a stranger, whatever he might be to the man that suffer'd.

And here the first preparative was to leave himself no motive to resist or slight the opportunities of giving; which he compass'd by being a Steward to himself as well as unto God, and parting still with the propriety of a set portion of his Estate, that when at any time he relieved the wants of any, he might become no whit the poorer by his gift, have onely the content of giving, and the ease of being rid of keeping anothers money. The rate and summe of what he thus devoted was
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the tenth of all his income; wherein he was so strictly punctual, that commonly the first thing he did was to compute and separate the poor mans share. To this he added every week five shillings, which had been his lowest proportion in the heat of the War in *Oxford*, when he liv'd upon his *Pensehurst* stock, and had no visible means or almost possibility of supply. Over and above this he compleated the devotions of his weekly Fast by joyning Alms thereto, and adding twenty shillings to the poor man's heap.

These were his debts to Charity, the establish'd fixt revenue of the indigent; in the dispensation of which he was so religiously

ly careful, that if at any time he happen'd to be in doubt whether he had set apart his charitable proportions, he alwaies past sentence against himself, resolving it much better to run the hazard of having pai'd the same debt twice, then to incurre the possibility of not having done it once. But beyond these he had his free-will offerings, and those proportion'd more by the occasion of giving, then the surplusage he had to give. His poor man's bag had so many mouths; and those so often open'd, that it frequently became quite empty: but its being so never diverted him from relieving any that appear'd in need; for in such seasons he chose to give in more liberal proportions then at others. In

In the time of the War at Oxford, to pass by other lesser Reliefs, and many great ones, which his industrious concealment has preserv'd from all notice of the most diligent enquiry, though he were then at a very low ebbe, he furnish'd an indigent friend with sixty pound, which never was repay'd him: as also upon another score he parted with twenty pound, and another considerable summe besides that: and to one in distress about the same time and on the same occasion an hundred pound.

In stead of hiding his face from the poor, 'twas his practice still to seek for theirs. Those persons whom he trusted with (his greatest secret and greatest busi-

business) his Charity; seldome had recourse to him, but he would make enquiry for new Pensioners; and though he had in several parts of the Nation those whom he employ'd to finde out indigent persons, and dispose his largesse to them, and though the Tyranny that then prevail'd made every day store of such, his covetous bounty still grasp'd for more. Besides his ordinary provision for the neighbouring poor, and those that came to look him out in his retirement, (which were not few, for that the Liberal man dwells alwaies in the Road) his Catalogue had an especial place for sequestred Divines, their Wives and Orphans, for young Students in the Universities, and
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also those Divines that were abroad in Banishment : Where over and above his frequent occasional reliefs to the last of these, the exil'd Clergy, besides what he procur'd from others, he sent constantly over year by year a very considerable Summe, such a one as men of far greater revenues do not use upon any occasion to put into the *Corban*, and give away, much less as a troublesome excrescence every year prune off, and cast from their Estates.

Now if we enquire into the stock and fountain that was to feed all these disbursements, 'twas at his flight from *Penshurst* barely three hundred pounds ; which, at the sale of a Lease left him for his Portion from his Father, and

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